

# The Inquirer.

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LONDON, SATURDAY, SEPTEMBER 9, 1911.

[ONE PENNY.

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BY  
Prof. G. DAWES HICKS.

A Sermon preached at Manchester College, Oxford, on the occasion of the Summer Meeting of the University Extension Students, August 20, 1911.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

## SUNDAY, September 10.

## LONDON.

Acton, Orefield-road, 11.15 and 7, Rev. J. H. NOLAN, M.A., B.Litt.  
 Bermondsey, Fort-road, 7, Mr. W. LEE, B.A.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. W. COPELAND BOWIE.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. GEORGE CRETCHLEY, B.A.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. MORITZ WESTON, D.D., Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. R. K. DAVIS, B.A.  
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. D. W. ROBSON, B.D.  
 Forest Gate, Upton-lane, 11, Mr. R. W. PETTINGER; 6.30, Rev. JOHN ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. R. C. FROST.  
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Mr. H. G. CHANCELLOR, M.P.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Rev. J. A. PEARSON.  
 Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, D.Litt., M.A. No Evening Service.  
 Stoke Newington Green, 11.15, Dr. LIONEL TAYLER. No Evening Service.  
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Mr. R. W. PETTINGER.  
 University Hall, Gordon-square, W.C. Closed. Services will be resumed on September 17.  
 Wandsworth Unitarian Christian Church, East Hill, Wandsworth, 11 and 7, Rev. W. WOODING, B.A.  
 Wimbledon, 27B, Merton-road, 7, Mr. W. R. CRAWFORD HOLLOWAY.  
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, Supply.  
 AMBLESIDE, The Old Chapel at The Knoll, Bydal-road, 11, Rev. W. WHITAKEE, B.A.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. E. A. VOYSEY, M.A.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. M. LIVENS.  
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BURY ST. EDMUNDS, Churchgate-street (Presbyterian), 11 and 6.45, Mr. GEORGE WARD.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLINTON, Oakfield-road Church, 11 and 6.30.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EYRESHAM, Oat-street Chapel, 11 and 6.30.  
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.  
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
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 MORETONHAMPSHIRE, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. Dr. CARPENTER.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAYERS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WALN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. FARMITER.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. COOK.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. J. SEAW BROWN.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11, Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.  
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## MARRIAGES.

FAGG—RANDS.—On September 2, at the Free Christian Church, Wellesley-road, Croydon, by the Rev. W. J. Jupp, Christopher C. Fagg, to Iris Lucilla Rands, daughter of Paul W. Rands and Lucilla J. Clutterbuck, of Wallington. Colonial papers please copy.

SCOTT—JAGER.—On August 31, at Trinity Presbyterian Church, Claughton, Birkenhead, by the Rev. William Watson, M.A., assisted by the Rev. J. H. Weatherall, M.A., of Bolton, Francis Clayton, younger son of Sir James Scott, Bart., of Beech House, Bolton, and Yewa, Windermere, to Gwendoline Frieda Martha, youngest daughter of the late George Jager and Mrs. Jager, of Lingdale, Birkenhead.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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*\*\* All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

## NOTES OF THE WEEK.

IN his presidential address to the Educational Section of the British Association last week Bishop Welldon gave a survey, marked by strong popular sympathies and breadth of view, of the chief problems and difficulties confronting English education at the present time. It was instructive to find a former head master of Harrow speaking in explicit terms of the dangers and defects of the boarding school system, which has become a sort of educational fetish among the wealthier members of the community. He held that the complete severance of a boy or girl, except during the holidays, from parents and family was evidently or might evidently prove to be an evil. It tended to undermine some of the graces of character, and it produced in boarding schools the same defects, but perhaps, too, the same merits, as were observable in celibate religious institutions, like monasteries and nunneries. There was too much tendency, especially among parents of the wealthy class, to feel that they had done their duty to their children in paying their children's school fees, and to hand them over to the schoolmaster or the schoolmistress without any thought of the influence which the home ought to exercise upon young lives. It was reasonable to suppose that, if the sense of parental responsibility could be revived, fathers and mothers would be more anxious than they were now to keep their children at home in the early years of their lives.

\* \* \*

In dealing with the difficult subject of religious instruction, he laid down the following principle, which it will be observed pays more deference to common ideals of citizenship than to ecclesiastical tendencies towards separation. "If it is or may be held to be the interest of the several Churches to educate their children in watertight compartments, so that no child shall come in religious contact

with any child not of the same creed as his own, that is not at all the interest of the State. The State needs that its citizens shall have learnt to know and respect each other in spite of religious differences, to rub shoulders together, and to co-operate with each other for the public good. It needs citizens who are capable of judging even religious questions not without reference to the welfare of the body politic. It is probable, therefore, and I cannot say it is unreasonable, that the State, while freely allowing the different religious bodies, if they are able and willing, to provide for the religious education of their own children, will require some mitigation of religious differences in the schools supported out of the public exchequer or out of the local rates."

\* \* \*

EVIDENTLY Bishop Welldon has been deeply impressed by the success of the modern Universities, and their happy emancipation from traditional hindrances to progress. He was particularly emphatic in stating that every University should be free from theological restrictions. He looked forward to the time when the Universities of Oxford and Cambridge would recognise Nonconformists no less than Churchmen as eligible, not only for degrees, but for Lectureships and Professorships in the Theological Faculty. There was, he said, a broad distinction between the study of theology and the profession of theological beliefs. It was no hardship upon a student that he should be examined in theology so long as he retained his complete freedom of theological opinion. That theological recognition should be accorded to none but persons of particular views upon theology was in conflict with the highest interests of theological learning. At present the Universities of Oxford and Cambridge were the close preserves of the Church of England; the natural result was that the modern Universities tend to become the preserves of Nonconformity; and neither class of University was benefited by the consequent one-sidedness of theological study.

THE Trade Union Congress was opened in Newcastle-on-Tyne on Monday, when the President, Mr. William Mullins, delivered his address. He was able to claim that, in spite of occasional criticisms and defections, the Congress remained the great trade union force in the country. This year there is a membership roll of 1,662,133, showing an increase of 14,418, and the number of delegates has risen from 505 last year to 521. The meetings of the Congress have been held in an atmosphere of unusual tension and excitement, and sectional questions have been overshadowed by the widespread feeling of social unrest. The uprising of masses of ill-paid and badly organised labour, in order to claim some share in the privileges which the higher branches of skilled labour have long enjoyed, has created a new situation. The usefulness and power of the Congress in the future will depend to a large extent upon its willingness and ability to guide these new forces, to welcome them into the comradeship of the republic of toil, and to create a feeling of solidarity, based upon cordial sympathy and common vital needs.

\* \* \*

CANON HORSLEY has been giving his impressions of 37 years' intimate acquaintance with the poor of London in Shore-ditch, Clerkenwell, Woolwich, and Walworth. He thinks that London is tremendously improved structurally. There are more open spaces and better conditions of life. The level of morality is very much better than it was; there is better behaviour and better language in the streets. Still gigantic evils remain, and chief among these is the increase of betting. The craze for betting, he says, has come down to the boys, and is increasing among the women. Formerly prison chaplains did not hear much of betting as a cause of crime, now they hear a great deal. Drinking, he thinks, has not decreased, but drunkenness has; but a new and terrible feature of the drink evil is the number of quite young women who are to be found frequenting the public-houses.

\* \* \*

CANON HORSLEY has strong views upon the need of improving environment,



and the creation of a more intelligent public spirit. He would make people realise that the pollution of the air and the adulteration of milk have a great deal to do with the manufacture of criminals, that municipal powers need to be strengthened, and that Acts of Parliament are of little use when they are merely permissive. But he finds the most discouraging aspect of things in the lack of cohesive power among the London poor. In the North people have common interests. In London they are all units and individuals. Corporate life does not exist any more than corporate worship. There are miles and miles of people, all of one class, all struggling for separate existence, with none to set an example.

\* \* \*

WHEN he was questioned about public worship and the special difficulties of the churches, Canon Horsley expressed himself in a mood of tempered optimism. "No, people have not abandoned religion. But they seem to have lost the instinct for worship and the idea of duty—duty towards one's neighbours, and so on. I am thinking of the poor parishes in South London particularly. Here the church, from the point of view of public worship, is at its 'deadest.' When people say they can be good without going to church I say they are wrong, because going to church is part of their duty. However, these things go in waves. We are getting through a sort of ebb-tide, and presently the tide will flow again. It is something that the blatant infidelity of other years has gone." But he has no confidence in some of the methods adopted by the churches. "Pleasant Sunday Afternoons" do not attract him. He is convinced that we need to get back, under modern conditions, to the view that religion is a duty, not a social entertainment.

\* \* \*

A LETTER received by the Anti-Slavery and Aborigines Protection Society from the Rev. J. H. Harris gives a cheering account of the progress of reform in the Upper Congo.

"There is," he reports, "very considerable evidence of good intentions on the part of the Home Government and many of the local officials. A new and somewhat surprising feature is the readiness with which, generally speaking, inquiry is welcomed and consideration given to suggestions for reforms of a constructive nature.

"Wherever M. Renkin's reform scheme has been genuinely applied it has come as a great boon to the people; but whilst it is true that great changes have been made, the present situation is not without features which give us reason for anxiety as to the future. One thing is clear—that commerce, unfettered and unhindered

by petty annoyance, is the only hope for this country."

\* \* \*

A LETTER by Mr. Richardson Evans, which appeared in the *Times* this week, illustrates the extreme difficulties which are placed in the way of the public control of advertisements. Mr. Evans is the chairman of the committee of the Scapa Society which watches over the administration of the Advertisements Regulation Act of 1907. Mr. Evans maintains that the Act is not a "dead letter," though its usefulness has been hindered in many directions by the decision of the legal advisers of the Home Office, that a by-law to be valid must not confine itself to general terms, but must tell everybody whom it may affect precisely what he may do and what he may not do. Nevertheless, the Act has been successful in placing an absolute veto upon advertisements to the detriment of landscape in the Lake District of Cumberland, Westmoreland and Lancashire.

\* \* \*

It is good news that the Home Secretary has sanctioned a by-law framed by the Hants County Council, to the effect that "No advertisement shall be exhibited on any hoarding, stand, or other erection visible from any public highway (whether carriage way, bridle way, or foot way), and so placed as to disfigure the natural beauty of the landscape." This consent has been given subject to a preliminary hearing of objections, and to an undertaking on the part of the Council to take every possible measure for successfully defending the validity of their action. If the by-law is allowed to stand an important step will have been taken in the administration of the Act, and it will no longer be necessary to make a list of beautiful places which are capable of being disfigured—a legal requirement which has been the source of grave difficulties in the past.

\* \* \*

"I NEED not enlarge on the critical importance of this decision," Mr. Richardson Evans writes in the letter to which we have already referred. "If the action of the Hants Council be upheld in the Courts, a far-reaching precedent will have been established. Every local authority will be able to exercise a reasonable discretion as to the forms of advertising which ought to be forbidden and those which may, in a rational spirit of compromise, be allowed. This power of discrimination is necessary in the interest alike of the advertisers and the advertising trade, on the one hand, and of those who want to enjoy scenery, on the other. After a little it will become clearly understood what the limits of the permissible are, and there will be no need of recourse to statutory pains and penalties. Residents in a beautiful district will no longer be without remedy when some huge eyesore or forest of eyesores is planted in their paradise."

## THE NEED OF A BOND OF UNION.

ALL Churches, except those which claim the immobility of Rome, are conscious of a common failure and a common need. Without some bond of corporate union they lack the cohesion needful for strong effort and the sympathy of common aims. They have, it is true, inherited articles of association from the past. With one it is a confession of faith, finely articulated in scholastic definitions; with another it is some Puritan theory of the Church or method of government; with a third it is a denominational watchword, or the banner of revolt, or the proud claim of private judgment. But they are agreed in this, that none of them are satisfied with their theological inheritance or desire to fashion a close corporation on the old lines. They are all engaged in the task of revising their standards, of rejecting the superfluous and of adding to the number of things about which it is permissible to keep an open mind.

This state of things is not due, as shrewd observers might suppose, to the disintegrating influence of the critical spirit, though criticism has been undoubtedly one of the chief factors in creating the problem. It springs from something much deeper. There has been a silent flooding back of religion into the hearts of men. There is no disposition among those who care deeply for religion to spend time over minor points of difference or to argue on the old rationalistic lines about religious difficulties. If a modern JOHN TOLAND should arise to discourse to us on "Christianity not Mysterious," he would find few hearers; for its unfathomable mystery encompasses us on every side, and life and love are recognised to be the master-keys of the Gospel. If, then, any bond of union is to be found, true enough to the spiritual facts to be of much practical use, it would seem that it must spring from this rebirth of religious feeling and a deeper realisation of the interior forces of Christianity as they express themselves in life.

There are two directions in which men are making vain endeavours to find a satisfactory conclusion. We should like to utter a word of warning against both of them, because they enlist a great deal of energy to little purpose. The first consists in the attempt to sift out of the mass of inherited dogma an essential residuum. Its methods of compromise were reproduced admirably in a leading article in last week's *Guardian*. The writer expressed his desire to concede all legitimate liberty of thought, and allowed the conscientious objector to exercise his preference for symbolical interpretations, provided he accepted, among other things, the rising of the body of CHRIST from the grave as



literally true. There is, here, simply an attempt to impose the old conditions of intellectual agreement in a renovated form; and it breaks down, as all compromises of this kind are bound to do, when they ignore the deeper affinities of Christian character and affection and seek for peace on the basis of imperfect candour. The other endeavour, which we regard as equally vain, is guided largely by an abstract devotion to liberty and a refusal to recognise the strong attachments and the personal limitations which are created by life itself. We see no ground for believing that the bond of religious fellowship which we need can ever be found in a cosmopolitan sympathy for every religion or an amalgam of all the creeds. This type of sentiment seems likely to be shared only by a small company of people who are inclined temperamentally to identify religious breadth with vague loyalties and impersonal ideals. It has no attractive and compelling power for ordinary men who must find their way to larger sympathies in a spirit of discipleship, through clearness of personal conviction and the distinctiveness of their own experience.

In face of the spiritual demand, which we have been considering, there are three conditions, which we ought to bear always in mind. We can neither ignore them nor bend them to our will, if the solution is to have any relation to facts and to be in the line of a consistent and orderly spiritual growth. We shall content ourselves to-day with indicating them in the briefest possible terms. (1) The problem has arisen owing to the break-up of the old dogmatic systems and the impossibility of discovering a new formula or dogma to act as a bond of union. Men crave for something deeper, in closer contact with the vital needs and affections of the soul. This suggests that the answer we need is to be found in the sphere not of doctrinal definition but of living spiritual relationships. (2) We are dealing not with religion in the abstract but with the needs of people whose whole life has been fashioned by Christianity. This suggests that no answer can be so much as intelligible unless it is distinctively Christian in its deep personal loyalties, in the quality of its hope and trust, and in the rich contents of its experience. (3) There is a growing recognition of a common religious spirit, a common type of character, a hidden world of spiritual experience, which unite men on the deeper levels of life in spite of doctrinal antagonisms and the babel of sectarian tongues. The disintegrating differences lie much closer to the surface than the strong partizan will ever allow. Here we have a suggestion that the answer we seek may be already in our midst, waiting for us to accept it. It is not a new formula we need, though we spend

many weary and profitless days in trying to find one. It is already here, in our mouth and in our heart, the spirit that will unite and heal. It draws us all by the magnetism of life to a common centre. The New Testament calls it the Mind of CHRIST, and Christians of to-day may in this matter take the New Testament for their safest guide.

#### A HARVEST HYMN.

SILVER mists lie o'er the meadows,  
Mellow tintings gild the leaves,  
Soon will summer days be over:  
Bind the sheaves.

Thrash the corn-ear, store the apple,  
Fill the barns with plenteous yield,  
Praise the bounteous Lord of orchard  
And of field.

Winter comes with icy fingers,  
Earth grows barren, cold and dead;  
Cleave the fallow, cast the hope-seed:  
Spring's ahead.

Frost-bound furrows, bitter blastings!  
Buried life in stem and sod!  
Trust the Lord of all the harvests:  
Love is God.

HARROLD JOHNSON.

### LIFE, RELIGION & AFFAIRS.

#### EVANGELICAL REVOLT.

DIFFERENTIATION, biologists assure us, leads inevitably to death in the end. Unicellular organisms, such as the *amoeba*, possess the unenviable immortality of fission. All living matter once and at first possessed this doubtful blessing potential, and we say doubtful because we remember the fate of Tithonus. Death intervened, with the *metazoa* and greater complexity of growth by natural selection, as a safety-valve for the perpetuation of the race. Indeed, we can imagine no other way of escape from the sterility of stereotyped impotence. But, in spite of increased and increasing differentiation and in spite of ultimate dissolution, the primitive pattern may be discerned—as the expert can reconstruct, from Oriental characters, the pictures of the tools and things and animals which they originally represented. Even changeless China has begun at last to exhibit some signs of fruitful decay or death. No party in the Church or in the State has ever been able to avoid the disintegration which invariably precedes re-integration—unless it has become so fossilised that it must pass to deserved extinction. Experience does not necessarily, as S. T. Coleridge declared, resemble the stern lights of a ship, which illuminates only the track over which we have travelled. It looks ahead, and carries eyes (like some organisms) in the *antennae* with which it feels its way. We read the future reflected in the past. We often read our onward path by the mile-

stones, so to speak, of the earliest ages—by sacred trees or groves or caves or pillars or broken altars. Even theriolatry aids our thoughts. Our forward road is macadamised with the bones of ancient theories and departed cults. But they all enter into the foundations and are incorporated into the groundwork. Their very dust is sacred, not to say divine. The instructor or Chazzan of to-day, like Dr. Farnell, explains their beauty and significance, and they, though dead, yet talk to us. Nay, many in our very midst have not yet expanded or developed into moderns. They remain rank, and yet often lovely, mediæval minds—especially the devoted woman in her religious community—and faith weaves “a sotel garland for hire head.”

Nor would it be by any means impossible to find quite excellent people still in the neolithic stage intellectually, in spite of some veneer of culture which only adheres to them in a mechanical way. The rudimentary drawings on the surviving wreckage of primæval monuments, authorities inform us, all point to some belief in a future existence. And our contemporary neolithic men and women do not appear to have travelled far beyond such elementary conceptions. Mere shadow then proved light, but it was the shadow of the Cross. Sir W. Crookes has written well and wisely: “Though Nature be external to ourselves, the so-called laws of Nature are from within, laws of our own minds and a simple product of our human nature.” And these aboriginal designers, troglodytes or autochthones, dimly felt, as they traced their rude pictorial representations, something of the pictures drawn on their hearts, some teaching of the great Christ conception which seems indissolubly bound up with the constitution of the mind. What they found within, they strove to reproduce without. Culture does not always penetrate very deep, and it may be reasonably questioned if we ever thoroughly outgrow the early symbols of the early needs. But, however far we go back, we consistently discover some fact which exists now, though transformed and transmuted by a long process of differentiation. And we never fail to find some Christological germ. As it has been truly said in Correggio's *Notte*, the light which glorifies the attendant group comes from the face of the Infant Jesus.

The present revolt in the Evangelical camp has led us to these considerations. This great Church partly has an ancient and honourable lineage, and perhaps derives through the Puritans almost as much from the Old Testament as from the New. Therefore, it naturally recoils from what has been called Modern Agnosticism. But the more than paternal pressure imposed by certain of its leaders, men like Dean Wace and Prebendary Webb-Peploe, has offended and tried to the uttermost, if it has not actually estranged, some of the younger men who are more liberal and more accessible to the logic of events. The latter have characteristically protested. And, while clinging to their old fundamental principles, they recognise the truth that some solid results established by the Higher Critics rest on an inexpugnable basis. Various outworks, not to say inner en-



trenchments, have been carried by storm, and these more thoughtful and dispassionate judges see the folly of attempting to hold still untenable positions and of defending the indefensible. They agree to renounce arguments that have been exploded and weapons that have lost their edge and point. Grounds that are no grounds, proofs that are no proofs, they confess only damage their case, now that they have been evacuated of all intelligible meaning. They decline to be champions of lost causes, when these stand at the present day simple and solely for unenlightened bigotry and ignorance, and never had any foothold in facts. The process of differentiation has commenced. It is a healthy sign, a sign of growth and expansion and the variability which always accompanies strong vitality.

It may fairly be doubted if some of the older Evangelical protagonists have seriously realised the insecurity of their battle front, and their disloyalty to the Reformation battle cries. Their spiritual ancestors contended for the right of private judgment, though this has been called the right of private stupidity, and for free inquiry as against mere traditional authority. The substitution of the Bible for the Church, as the final criterion or court of appeal, was really always a minor issue. The attitude assumed by the engineers of this ecclesiastical movement, really but a subsidiary part of a grander cosmic movement in which the human mind took a fresh and wider curve, must be held as truly scientific. It represented a new public opinion coming painfully to the birth—the stormy petrel that prepared the way for Bacon and the Revolution. For the subsequent civil war was but the natural reaction of the State on the action of the Church. Such a tremendous wave of thought and liberated energy as that inaugurated at the Reformation could not but be followed by almost infinite consequences. It gave expression to a fresh policy as well as to a fresh religious principle, into which reason and faith alike were to be baptized. Truer relations between God and man and between man and man sought acknowledgment. The dove of old produced an olive leaf to show the returning ascendancy of the land over the waters, Cato displayed a fresh fig in the Roman Senate to show the nearness and danger of Carthage, and thought arose from its grave or sleep in the Middle Ages with a crucible in its hand to tell men that the reign of science had begun, and they should no longer blindly believe. There are but two logical positions—that of the Protestant which brings everything to the test or proof, and that of the Romanist which brings nothing. But the tendency of all great critical and constructive departures, for both elements seem absolutely indispensable, appears to be towards a rigid crystallisation and definition that is death. Disestablishment recoils and degenerates into establishment, and Nonconformity into the burden and bondage of an iron conformity.

Till some new upheaval of intellect and ethic once more shakes the petrified incubus to its foundations from centre to circumference, and a wholesome differentiation asserts itself and the power of an inherent progres-

siveness, Protestants should be the very last persons to refuse inquiry, and Evangelicals are Protestants or nothing. This rejection of offered light amounts to a betrayal of their creed and their own best interests. It breeds permanent sterility, stultifies its defenders, and stands hopelessly self-condemned. Soon it falls to pieces from the mere bulk of fossilised inefficiency and stupid obstructiveness. Many open questions still remain about which theologians differ which will not be settled for years. Perhaps there are a few which, owing to the lack of materials or evidences, admit of no solution. But nevertheless some at the present day allow of no disagreement among competent judges. The theory of verbal and plenary inspiration has been abandoned by all. We all allow error and unhistorical elements in the Old Testament. We all see that in the early books poetry and legend abound. We none of us expect to find the last results of science. We are prepared for much more ethnic morality and the tribal point of view. We meet with defective documents which were at the mercy of copyists for ages. Some of the omissions and transpositions in a corrupt text may be easily explained by the fact that the original records were clay tablets. These would naturally often get out of their places, and the friable edges would, in course of time, crumble away. Hence the many blanks to be filled up by the ingenuity of scribes or critics and mis-localised passages. And oral transmission cannot always have been the safest method of carrying on history, wherever and whenever employed. Even the Revised Version few now would hold to be a perfect rendering of the originals, though a vast improvement on Wycliffe's Bible of 1382 and Tyndale's and Coverdale's and the Bishop's Bible and even the Authorised Version. The final and faultless translation is not yet. And fresh discoveries of fresh manuscripts from monasteries or sepulchres in the East may any day improve some doubtful text and illuminate some obscure period of history. Dr. Adolf Deissmann, whose book, "Light from the Ancient East," now in a second edition, has thrown a flood of new light on the New Testament world, may yet live to extend that light, and make it brighter, and augment the debt of gratitude which we all owe to that great scholar.

### MY VILLAGE.

"My village" lies under the northern slopes of the South Downs. I cannot say it nestles under them, for part of its charm is due to its standing on a little hill of its own, and so, like a famous city, it "cannot be hid." I call it "my village" because for many years I have made frequent but brief visits to it, and it has entwined itself into my life; so that were I told to-day I should never see it more, I should experience the saddest blow I can imagine apart from some dire domestic affliction. It supplies the poetic element to a life which the chains of necessity hold faster in their grip as the years flow on.

It is even-time when I arrive at the station which forms the gate to my village,

and leave the train freighted with passengers bound for the city by the sea which lies at the other side of the Downs. Immediately I cast off care and breathe a different atmosphere. The roar of life has finished; I prepare to enter the deep silences. I might wait for the last 'bus which will leave in a few minutes, but that would spoil the charm; it will soon pass me with its gleaming lights furrowing up the darkness, and then the traffic for the day will have ceased. How still everything is! The few wayfarers pass like ghosts in the gloom, the leaves of the arching trees faintly rustle in the evening breeze, and the few lights in the villas set back from the road give a mystic touch to the whole. Why cannot the human lot be ever as tranquil as it is here?

But now there is a break in the road, and I pass through a village—but not mine. There is the church with its little tower, and the butcher's shop opposite with its flaring lights and the proprietor's smart young wife chopping up a joint. There is the baker's shop, now nearly empty but for the line of sweetmeat bottles on the upper shelf; and the ale-house standing back from the road. Then I plunge again into the darkness under more trees, passing yet more villas, and then again a break. To the right and the left is the open country, before me the white road ascends for half a mile, and at the end I see a shadowy tower and a twinkling light. It is my village. But that is not all that greets me, for on the right the picture is filled in by the dark sweep of the downs as they extend for miles, their scarred white sides and steep declivities being plainly visible. Above them rides the crescent moon, while fleecy clouds from the south-west sail across her face. I feel deeply stirred whenever this vision breaks upon me; it is the thrill that the music of the universe creates in the responsive soul while yet it utters no sound; it is the appeal of the sublime to the spirit which will not bear analysis. I lean against a wayside rail as I endeavour to take it all in; my past is forgotten, and I have no desire for the future; I rejoice in being part of the great whole, I thank my God for the gift of consciousness which enables me to share the glory of His works.

But now the journey is over and the village reached. I pass the pond and the church with its cone-topped tower and large graveyard, and on the other hand an ancient dwelling-house associated by tradition with one of our early kings. There is the cobbler's stall which seems to be a place for village gossip, and here the large general shop. Now I am at the cross roads, where the houses branch to the right and left, and the post-office, the ale-house, and the butcher's shop stand for the centre of the village activities. A few steps further and I reach a row of cottages; I rap at the door of one and open it without waiting for a reply. I am at once in the sitting-room, a cloth is laid for supper, the kettle is hissing on the hob, a visitor is expected—I am he.

Fifty years ago there were many prosperous yeoman farmers in these parts, but their sons have had to find homes elsewhere, some of them having migrated to the Colonies. The daughters have, however, remained faithful to the district, and, living on their share of the inheritance,



form a part of the resident gentry. My landlady is the daughter of a small yeoman, who counted it an honour to serve one master for fifty years, and brought up a numerous family to be honest and serve God on a few shillings a week. His wife, now over ninety years, is sitting at the fire-side as I enter, and looks up from her book, for she can still read, as she cheerfully replies to my greeting. But it is her daughter that keeps the home. There is nothing of the robust country woman in her appearance, and often there is a tired look on her face, for the burden of a sympathetic heart is hers. Whenever any one is sick she is appealed to for help, and never in vain; a little while ago she sat up every other night with an old man until he passed away. She is a kind of outdoor servant to a large establishment in the neighbourhood, and were I to tell what she does for five shillings a week many would marvel. She would be a treasure to any household, and could command large wages—and she knows it—but the sense of filial duty is strong, and while her mother lives she will keep a house for her. I partake of supper and smoke my pipe in the chimney corner, picking up the tale of village gossip where last I dropped it, until the clock strikes ten. We hear the foot-falls of the last loiterers from the public-house which has now been closed, and then with a parting look into the stillness of the night I am ready to retire. I take my candle and mount by a stair which has a cord for a bannister to my chamber, and as I fall into forgetfulness I am thinking how much worry would be saved if life were made more simple.

The next morning the scene is transformed. Oh, to live for ever in this clear white light, and breathe in this broad expanse! The ridge of the downs is clear cut into the sky for miles, the sunlight plays on the steep edges of the hill showing up the chalk pits, the fir plantations, and the sweeps of green pasture, while a pleasant country lies all around. This is the charm of the place; to those who cannot feel it "my village" will appear a dull and stupid spot; but as for me, the pure dry air and the range of hills whereon the sunlight plays all day, and to which the evening brings new glories, offers perpetual attractions.

A short stroll along the road sharpens the appetite for breakfast, and on my return I find the coffee and boiled milk on the hob, and new-boiled eggs, loaf and butter on the table, such as my soul loveth. While I enjoy the meal I feel the breath of the sweet spring air as it enters through the open door and window. The repast being ended, I set out on a longer walk. If last night I received my baptism, this morning is my confirmation, as I seek the sights and sound of rejoicing nature. There are certain copses which the nightingale loves, and woods where the rooks have made a home; the song of the lark greets me on high, and the bushes are alive with the twitterings of other denizens of the air. The human spirit seems so buoyant yet restful in the midst of it all.

Behind the village a road winds round the knoll of the hill, and at a certain gate one can pause and let the eye dwell on the expanse of the Sussex weald which here lies stretched out below him. On the

south the abrupt rise of the downs can be seen for miles, while on the north is the haze of the Surrey hills. The villages on the plain nestle between the trees. The church bells are uttering their call to morning worship. In the mid-distance a line of white smoke marks the course of a train carrying holiday-makers to the sea, until it disappears in the tunnel under the downs; but except for the chimes, no sounds save those of nature reach the ear.

The contemplation of this Sabbath rest brooding over the land is a fitting preparation for the duty that now devolves upon me, and which is the main object of the periodical visits to "my village." There is another venerable place of worship besides the church, and it is reached by way of "the twitten," a term rarely used outside the county. There the visitor will find a plain building surrounded by a graveyard in which lie the remains of several generations of former worshippers who had held fast to the principle of liberty of conscience in their religious faith. To-day the congregation is sadly thinned through the drift of the population, and the indifference in many quarters to public worship; still the light is kept shining, and, in view of the growing interest in liberal religion, the day may come again when the Free Christian Church in "my village" will yet be a valued meeting-place for those who seek to worship God "in spirit and in truth."

E. C.

### EXPERIMENTAL NATION-BUILDING.

PERHAPS the last half of the nineteenth century saw no more portentous, no more far-reaching sight than the mushroom growth of a people upon three green islands far south of the equator. A very great deal has been, and is still being, written about New Zealand. It scarce gives one an opportunity to weary of its ubiquity in magazine and daily paper, for with all the vitality and gay assurance of youth, it is ever presenting some new scheme, some new experiment in the arena of practical politics to the wondering gaze of all beholders.

For a moment let us look at its achievements. A self-governing Colony for a matter of fifty-five years, an honoured Dominion for three more; and though its entire population is now only equal to that of a city like Manchester, it has, in these sixty odd years, made itself a name throughout the civilised world for progressive legislation of a most advanced type. It has been able, partly because of its small population, partly because of its youthful freedom from intricate problems, to test by experience many schemes that would be revolutionary in an older more congested country. Its government is popular; by the people and for the people, as they say. Every man has a vote and, since 1893, every woman too. It was the first country to yield this, and did it with a good grace. It claims to have led the way in compulsory conciliation and arbitration, for the preventing of industrial strikes. Within its borders, certainly, were granted the first non-contributory

old-age pensions; and the State now lends money to settlers, insures them against fire and accidents, provides dwellings for workmen, whether in State employ or no, and fixes a minimum wage for the worker. The export produce of the country, like meat and butter, is compulsorily graded and passed by experts; the land can be compulsorily cut up for closer settlement; and a man may marry his deceased wife's sister, or a woman her deceased husband's brother. Further, much has been done in establishing sound education, of a practical kind, both for boys and girls; military training being compulsory for the former, and domestic for the latter, also a new reformatory system of imprisonment is said to be having excellent results. Truly one need not grow dull while following the adventures of such a resourceful and versatile aspirant to fame.

There is besides one field of activity yet uncatalogued, perhaps of all the most novel and unconventional. That of Temperance. In 1903-4, New Zealand adopted local option for licences. The electors voted Continuance, Reduction, or Prohibition on the same day that they voted for their Parliamentary representatives, a separate paper being provided at the polling booth for the purpose. If a majority of those who voted "struck out the top line," then the licensing committee reduced the number of licences by not less than five and not more than twenty-five per cent. But if three-fifths of the voters demanded "no licence," it was carried and came immediately into effect. There is no compensation for the closing down of public-houses, and the question is settled for three years till the next general election, when a three-fifth majority is necessary to reverse the previous decision. Under this system a very striking increase in the polling for Prohibition took place between 1896 and 1908, rising from 98,312 to 221,471, and at the last election in 1908, bringing the number of no licence areas up at a bound from six to twelve—clearly it is a popular movement.

The Temperance party are not unnaturally proud of their prowess. That drink lay at the root of most of the crime in the Colony has been abundantly proved. Statistics from all the "dry" areas show a drop in police offences, so sharp and deep that no one may deny the thesis. In one district a single year of Prohibition reduced the convictions from 387 to 56; surely a sufficiently startling fact. And now, having for years led the van in this reform, we find our enthusiastic young cousin taking a leap forward that makes a cautious Briton's very hair curl. For all steady-going British progressives this power of each district to licence itself, or otherwise, would appear, especially in face of the rapid changes it is effecting, radical enough to suffice for the present. Not so the eager onward-movers of the Antipodes; their new Act aims directly at providing for National Prohibition. It offers much food for speculation. Already, every three-year cycle shows an astonishing advance towards the reformer's goal. Grant but a proportionate increase in the teetotal vote and by 1914 New Zealand will stand forth before the nations as a country where drunkenness has been abolished by act of Parliament; where, moreover, wine and



spirits are not to be met with even at the tables of the great. Nothing short of a doctor's prescription will then allow the thirsty Scot so much as to wet his whistle. Neither bar nor barmaid will there be from Maria Van Diemen to Port Pegasus.

The Reduction clause has been cut out, and this year the people of the Dominion have again three propositions set before them:—

- Continuance.
- Local Prohibition.
- National Prohibition.

They may vote for both of the last, so that, failing the larger, they may still carry the smaller issue. "Strike out the top line" will still be the Temperance legend. As in the old Act a three-fifth majority is necessary; but we have already noted that three years from now that same majority may well be in the field, and then — Well, then, indeed, an experiment of far-reaching value will command the world's attention.

Here will be a country in a position to demonstrate absolutely the financial effect of an empty Drink Bill. In 1909 the Government drew £756,013 revenue from the liquor traffic, and this we must imagine swept away. Of course the money must be made up somehow; and the temperance people tell us it is perfectly plain sailing. What does not go to swell the pockets of brewers and hotel keepers will enable the people to bear more taxes, will give them more to spend on dutiable imports, and will save enormous annual appropriations for asylums, prisons, and charitable relief. This contention will, under our hypothesis, be given a practical test, and we cannot but feel a movement of curiosity and of interest in the result.

## QUESTIONS AT ISSUE.

*[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]*

### RELIGION AND AMUSEMENT.

ALMOST coincident with the last quarter of the nineteenth century a change, hardly noticed, entered into the relations of religion and amusement. For long before this, when no strict opposition existed between them, at best, there had been a truce, and certainly nothing resembling an alliance. Here and there various forms of recreation were sanctioned and provided by the Church as a measure of protection for the innocent against the wiles and wickedness of the world. The devil was either kept at a distance, or, in the interests of morality, robbed of what had been reckoned his rights. A belated Puritanism restrained men from indulgence in barbarous sport and vicious entertainment. But this salvation was bought at a price. Nonconformity, in particular, had forgotten why and where the drama had been brought to the birth, and exhibited a tendency to repress the natural joyousness of youth. The policy of ostracism is now played out. In the middle of last century, amusement

was anathema to the converted; now the goddess of pleasure is set up within the sacred precincts of the churches. Pleasant Sunday Afternoons are a recognised institution in religious communities which, within living memory, were conspicuous for Sabbatarianism. String bands, popular songs, and prizes for attendance are thought to make religion tolerable to the palate of the proletariat. In some quarters, Football Sunday is honoured as though a Christian festival. The presence of local professional players, and an address on "How to Keep Goal," or some others similar theme to which a moral may be attached, is found to draw devotees of the national game. P.M.E.'s and Saturday "Pops" are the names of concerts in disguise. Recently the Stipendiary Magistrate of a Yorkshire city decided that an opening hymn and lesson did not relieve the promoters from the necessity to procure a music licence. The decision represents a legal view of these performances. It is also a layman's estimate of what ministers pleaded in court was a religious service. The wheel has come full circle. Amusement, that religion had kept at bay as "a roaring lion which walketh about seeking whom he may destroy," has found a comfortable den within the churches.

The twentieth century has been characterised as the age of the child in virtue of legislation and philanthropic action designed to protect and preserve the childhood of the nation. With as much exactness, it may be called the age of the pleasure-seeker. Never were so many facilities for amusement offered in our large cities. Music halls with a "show" twice nightly, skating rinks, and picture dromes with almost continual sessions, make a pace which the sober concert hall and regular theatre cannot rival. Players and their patrons are drifting to the halls, where all things are possible. There notorious persons of every class and colour rub cheek by jowl with prima donnas and society entertainers. Towards public entertainment of all kinds, the churches pursue a weak and vacillating policy, neither condemning nor condoning. The reason has been already suggested. Ministers remain apparently unaware of the mock sentiment, vulgar patriotism, and often questionable humour that gives pleasure to their own people. The truth is, with honourable exceptions, they are living in glass houses. Pleasure providing is found by church officers a chief source of revenue. The bazaar, with its lady palmist, side shows, humorous concerts, and raffling, is largely responsible for keeping church doors open and pulpits filled. Men and women who rarely worship will work for a bazaar, where a brief opening ceremony does not save the proceedings from a distinctly secular, not to say pagan character. The "religious" bazaar in general represents a combined effort of young and old to raise money in every way short of robbery. Our workshops and factories are infested by young women of various Christian persuasions, selling goods on the "so much a week" principle for the sake of the cause. Dramatic societies, minstrel troupes, and especially whist drives, eke out the bazaar receipts. At a certain music hall, a chime of bells heralds the hour of commencement. Upon the walls of some churches

the bills in various colours announcing coming events would do credit to a theatrical manager. Not content with crowding out work of a religious, moral, and intellectual character during the week, amusement invades the place of worship on the Sabbath, for then it is that tickets of admission are most easily and freely sold. One result of the present relation of religion to amusement is rarely mentioned, but universally assumed. Ministers, however highly trained, must spend an alarming portion of their time in organising "functions," getting up entertainments, and, saddest of all, attending the same. If a man be reputed averse to such service, it will seriously jeopardise his call to many of our pulpits. Many things may be overlooked, but seldom indifference to the commanding claims of amusement.

By those who will admit some counts in this indictment, it is said in defence that entertainments serve the end of Christian instruction. Yet, on all sides, a declining membership of churches is deplored, and the general neglect of religious observance admitted. It may be worth while to inquire if these things are in any way effects of the Holy Alliance between Religion and Amusement. An even more pertinent question is, what should be the Christian attitude in this matter? Obviously, we cannot go back to the forsaken positions of our forbears. Their conception of Christianity excluded much that is vital to ours. We have learnt that laughter is consistent with a good life. We need to learn that the greater should not be subordinated to the less. "Religion never was designed to make our pleasures less," nor were our churches and Sunday-schools erected to become unlicensed palaces of pleasure. The present position may be illustrated by way of contrast. The labouring classes, now clearly articulate for the first time in history, complain that in the past the Church has been deaf to their call for justice, social and political. Consequently, in this country they are in the main standing aloof from organised Christianity, whilst in Germany they are frankly hostile to every form of it. It has been now seen that to regain its place in the affections of the common people, the Church must have a message for them and a mission to them as at the first. Hence circles for the sympathetic study of social problems have become as common to-day in the churches as they were uncommon a quarter of a century ago. The signs are hopeful, despite every appearance to the contrary, that in England the masses will not be lost for the Christian teaching and tradition. The problem of pleasure the Church has not even realised. Religion counts for nothing in the "halls" and places of entertainment, whilst pleasure counts for much within the Church. The pleasure seeker outside the churches, as far as may be, is under a ban; his brother within the pale is looked up to as a patron of religion. Nothing short of a reversal of these judgments is necessary. The taboo upon secular entertainment must be taken off, and not treated any longer with a hypocritical reverence. If a self-respecting Christian cannot enter into the amusements of the people, he must work for their purification. Howbeit, reasonable men do not expect to "gather grapes of thorns, or



figs of thistles." They go to the "hall" to be amused, and to the church to be edified. They hope to be interested at both places. In places of amusement, religion will be effective not so much by what it introduces as by what it excludes. Humour and art will remain, though their quality will be improved. Sensuality is no more essential to art than fanaticism to religion. The highest form of art should offer, amongst other things, morality free from pulpit platitudes.

So far so good. But what about the poor churches deprived of their sole means of subsistence? Are they to starve for lack of bazaars and a monotonous round of parties? As soon shall the discharged prisoner in full employ perish for want of "skilly." There is no spiritual nutrition in their entertainments. As for money, religion that deserves respect will surely not receive pence whilst amusement takes pounds. What Christian worthy the name will admit that worship must be suspended unless subsidised by pleasure seekers? Let men make no such profession of unbelief in themselves, in their neighbours, in God. We must dare all upon a venture of faith. Other changes must follow, but these are already threatening, and are to be welcomed for their own sake. A reconstitution of religious organisations is required which shall not result in the greatest expenditure for the smallest number. Independence that is not ashamed to beg is "the great illusion" for which men and women are straining every nerve, starving their ministers, and waylaying every person with a purse. If the "fancy fair" with its pleasure and business combined is finally closed, a union of Christians professing the same principles may be practicable. It is a long way from the reunion of Christendom, but it is the first step, and it has not yet been taken. As things are, though the glory of fellowship has not been fully revealed, economic pressure is compelling men to see the phantasmal nature of ecclesiastical independence, and the reality of brotherhood in the modern world. Verily, "God moves in a mysterious way His wonders to perform."

The spirit which converted Christians will need to cultivate does not despise meetings, and these will be neither sad nor sorrowful. Only the bond that unites shall be no longer *£ s. d.* Societies for improving the manners and morals of the young will still exist, and the services of religion will simply be paid for, like those of science and art and everything else that makes life worth living. In one respect there will be great gain. The intellectual demands upon the ministry are greater now than ever before, and our colleges are endeavouring to meet them by an enlarged curriculum. Unfortunately their efforts are frustrated by finance and entertainments. Consequently, few men with grey hairs in the ministry, unless the lines have fallen unto them in pleasant places, are as able as they once were to deal with modern problems. Questions they are most familiar with are those of twenty-five years ago, when they had just left college. Nothing is sadder than this ministerial waste except the satisfaction of the churches with such an expenditure. Men who at conferences discuss the failure of the pulpit

commonly talk of the need of a religious revival, but are ignorant of the conditions which must lead up to it. There is required not merely conviction on the part of the preacher, but also an exchange of thought between the pulpit and the pew. The teacher who is not always learning soon has nothing to teach. When the spheres of religion and amusement have been defined, the ministry will be rescued from its servitude, prophets and seers shall again arise in our midst, and the world shall learn that "the Lord hath yet more light and truth to break forth from his word."

H. McLACHLAN.

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### THE ONE THING NEEDFUL.

SIR,—I desire to thank you, and through you your contributor, for the admirable and timely article on "The One Thing Needful." I find myself after reading it anxious for more, and, if you will allow me, I would like to ask your contributor, through you, a few questions in the hope that they may draw forth a reply on similar lines.

Appealing first to personal religious experience, what does he find the best way to gain and to maintain the spirit of personal devotion and holiness? Is it solely by continuous return to the atmosphere of worship, and the aspiration of the spirit towards God? During such experiences—the one thing needful in life—to what do we find ourselves prompted? What does the Spirit teach us in these times of communion? Is it not the service of God, or man? The active unselfish effort to give help where it is needed, to redress some evil, to aid one of the least of these His brethren? Can these efforts undertaken in such a spirit be truthfully described as "outward observances"? And if this is true of personal religious experience, is it not also true of social or collective religious experience, the life of the congregation or the church? And is not the appeal of Mr. Lloyd George, which you notice in the same issue, an appeal in reality for a deeper "personal devotion and holiness"?

I know that among the varieties of religious experience appeal might be made to authorities on both sides of this great subject. There are some very high and important ones on the side I have indicated that I take. Your contributor will be fully aware of them. May I close by saying that probably the truth of this matter, as it appears to me, is best described in the story of Longfellow's "Legend Beautiful," where the monk leaves the sacred presence of his Master to attend to the needs of suffering humanity, and returns to find the Presence still there, with the mes-

sage, "Hadst thou stayed, I must have fled."—Yours, &c.,

RICHD. ROBINSON.

Ellisfield, Bowdon, Cheshire.

September 3, 1911.

### WARNINGS AND PREMONITIONS.

SIR,—The sights mentioned in the review entitled "Stranger than Fiction," in your last number are known and believed in not only in Wales but also in Switzerland. I heard of many ghostly funerals in the Swiss valley where I was born. These were both seen and heard, but never harmed anybody. Ghosts would also come and keep watch by the bodies of the recently dead; while others would announce the coming of death by walking audibly up the stairs to the room of a sick person, and returning laden with the coffin, as could easily be told by the slow and careful way in which they walked and turned at the landing between two stairs, as well as by occasional knocks of the coffin against the walls.

But the strange omen to which the greatest number of people testified was the creaking of the wood, in house timber and furniture, when an accident was happening to any member of the family not in the house at that moment. Many who had not believed were convinced by personal experience. Often, besides the creakings, there were distinct knocks, generally three—sometimes knocks only. But in every case there was no other possible cause for the noises heard. A few times I heard also of loud cries and weeping in a place where some fatal accident was to happen—while the creaking and knocks generally betokened something less terrible. But now comes a striking though small difference between the Welsh and the Swiss. Among the latter anybody may hear these things, but only those who are born on a Sunday ever see them.

My own conviction, founded on some experience, is that there are sometimes wonderful premonitions of a thing about to happen, and also warnings against a misfortune that would happen if we were not warned. But unfortunately for seekers of truth there are a great many ill-balanced people unable to receive any impression or remember it with anything like correctness. Others add embroideries and spread them about; and a third and far worse lot trade on the occasional occurrences and multiply them until they become a mockery.—Yours, &c.,

A. M. ZWEIFEL.

26, Avenue-road, Dover,

September 5, 1911.

### NEW METHODS IN SUNDAY SCHOOLS.

SIR,—Mr. Piggott's inquiry provides an opportunity of giving greater prominence to new methods, and of raising the question why Liberals in Religion are so conservative in organisation. It is only in its latest report that the Manchester Sunday School Association reveals any cognisance of the Archibald System, and one looks in vain in the London Sunday School Association's Catalogue for lists of requisites



pertaining to primary and junior grades. Stray articles in the "Sunday School Quarterly" must be counted to the editor for righteousness. The Wesleyans and the London Sunday School Union, on the other hand, offer for sale complete equipment for Sunday schools of the most modern type. As showing how the principle of grading is being adopted, the Congregationalists of Hale, Cheshire, are erecting separate buildings to accommodate the special departments.

While Nonconformists in general have largely responded to the call of Mr. Geo. Hamilton Archibald and Miss Huntley, and Anglicans to the work of Miss Hetty Lee, Unitarians have elected to keep to the old paths. Only here and there have been schools with imagination and diligence enough to adopt methods approved by sound educationalists. Undoubtedly there are difficulties as to staffs and buildings, but after Mr. J. J. Wright's noble Association sermon of last year, it is not for Sunday school committees to excuse themselves on these grounds. It came as a surprise to me that so little appreciation of Mr. Archibald's aims and methods was shown at the last annual meeting of the London Sunday School Association. If all our teachers could hear Mr. Archibald expound his ideas, or witness a demonstration conducted by Miss Huntley, or visit a centre where the graded school is an accomplished fact, they would be convinced of the need of present methods being modified. I am bound to think that our want of cohesion as churches is responsible for our lamentable conservatism in practice. Our congregationalism may have allowed of liberalism in belief, but it has rendered us almost reactionary in organisation. If we could group up without endangering freedom of thought, improvements in school method would become general.

As a member of the rank and file, I venture to urge upon our denominational leaders the opportuneness of creating not only the Board of Public Worship I formerly advocated, but also a Commission to investigate what Unitarians are doing for the juveniles, and to recommend what they might do.—Yours, etc.

WALTER SHORT.

*Stalybridge, Sept. 4, 1911.*

#### THE LATE LADY FORDHAM.

SIR,—I have read with great interest the memorial notice of Lady Fordham, of Odsey. May I modify one statement in it, viz., that "she was educated at Miss Norton's school at Holly-hill, Hampstead"? As one of Mrs. Lalor's latest pupils, she remained for a short time after I took the school; but as I am myself one of the earliest pupils of the older school, I wish it known that "Fanny Blake" was one of several (her younger sister being one among them) who helped to give a good tone to my new school by her loyalty to the spirit of the old one, with its régime of quietly ordered life under the influence of Mrs. Lalor and Miss Banks, the fruit of which I trace in the account of her subsequent career.—Yours, &c.,

ANN NORTON.

*Bonscale, Ullswater, Sept. 5, 1911.*

## BOOKS AND REVIEWS.

### THE GOLDEN BOUGH.\*

Few modern books of solid learning have had such a radiant title as "The Golden Bough." Since its first appearance many readers must have turned to it in a mood of misapprehension of its real purpose, only to be fascinated by its wealth of curious lore and its original speculations on the origin of religion. We are told that when Canon Ainger read it, it held him like a romance. He described it as a wonderful coloured window looking out into strange places where he had never looked before. But as it grows in successive editions under its author's hand, it is hardly likely to become more popular. In sheer bulk it is a formidable possession for the private library, and the wealth of its material, drawn from primitive life all over the world, in spite of admirable arrangement and an unflagging instinct for style, threatens to turn a fine piece of literature into an encyclopædia. Dr. Frazer himself acknowledges that wider and wider prospects have opened out before him, and that with the accretion of fresh materials the original thread of connection has threatened to snap under the weight he has imposed upon it. It would require a series of articles to notice it adequately. In the space at our command we can only refer to a few points of special importance.

Dr. Frazer has done a great deal by his researches to emphasise the importance of living tradition in its relation to popular belief. "Compared with the evidence afforded by living tradition," he says, "the testimony of ancient books on the subject of early religion is worth very little. For literature accelerates the advance of thought at a rate which leaves the slow progress of opinion by word of mouth at an immeasurable distance behind. Two or three generations of literature may do more to change thought than two or three thousand years of traditional life. But the mass of people who do not read books remain unaffected by the mental revolution wrought by literature." Elsewhere he warns us that "much of the controversy which has raged as to the religion of the lower races has sprung merely from a mutual misunderstanding. The savage does not understand the thoughts of the civilised man, and few civilised men understand the thoughts of the savage. When the savage uses his word for god, he has in his mind a being of a certain sort; when the civilised man uses his word for god, he has in his mind a being of a very different sort; and if, as commonly happens, the two men are equally unable to place themselves at the other's point of view, nothing but confusion and mistakes can result from their discussions." There is in these observations a clear perception of the relativity of religious language. They suggest that in many other fields, besides those in which Dr. Frazer has a special interest, the men of enlightenment would do well

to pay closer attention to the psychology of religious influence.

Probably there has never been a definition of religion which has not provoked dissent, on the ground that it does not include every aspect of religious experience. Dr. Frazer's definition is certainly no exception to this rule. By religion he understands "a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life. Thus defined, religion consists of two elements, a theoretical and a practical, namely, a belief in powers higher than man and an attempt to propitiate or please them." But we submit that this formula is quite inadequate to cover all the facts of the case. The rapt vision of the mystic or the simple joys of Christian discipleship do not spring out of any attempt "to propitiate or please." They have their roots in a deep sense of spiritual affinity. Here Dr. Warde Fowler's recent definition, "Religion is the effective desire to be in right relations with the Power manifesting itself in the universe," comes a good deal nearer to the mark; for the term "right relations" can be made to cover interior states of the soul as well as conduct and ceremony, the visible and ordered life of religion, which alone can be subject to scientific observation.

Dr. Frazer's distinction between magic and religion as based upon conflicting views of the universe—magic being the precursor of science, a method of control in a world where things happen by rule, while religion is based upon a desire to influence the will or caprice of personal beings who do not act mechanically—is put very forcibly and supported by a great mass of evidence. But his account of the fusion between the two and the persistence of magic under the forms of religion is even more interesting. It leads him to give the following eloquent warning against latent superstition as a standing menace to civilisation:—

"While religious systems differ not only in different countries, but in the same country in different ages, the system of sympathetic magic remains everywhere and at all times substantially alike in its principles and practice. Among the ignorant and superstitious classes of modern Europe it is very much what it was thousands of years ago in Egypt and India, and what it now is among the lowest savages surviving in the remotest corners of the world. If the test of truth lay in a show of hands or a counting of heads, the system of magic might appeal with far more reason than the Catholic Church to the proud motto, *Quod semper, quod ubique, quod ab omnibus*, as the sure and certain credential of its own infallibility. . . . We seem to move on a thin crust which may at any moment be rent by the subterranean forces slumbering below. From time to time a hollow murmur underground or a sudden spurt of flame into the air, tells of what is going on beneath our feet."

We must reserve a discussion of Dr. Frazer's attitude towards Christianity till the publication of his volumes on "The Dying God" and "The Man of Sorrows."

\* The Golden Bough. By J. G. Frazer. Part I., The Magic Art and the Evolution of Kings. 2 vols., 20/- net. Part II., Taboo and the Perils of the Soul. 10/- net. London: Macmillan & Co.



Here, however, we may utter a word of warning against the danger of amassing illustrative material under a single head without observing distinctions of spirit and motive. In the chapter on "Incarnate Human Gods" there are several illustrations drawn from mediæval Christianity of the belief in the immanence of Christ in the Christian soul, and the aberrations for which this belief was responsible. But it seems to us to belong to a different order of ideas from the tendency to fashion human gods and to deify kings, with which it is associated. It was applied not to special leaders who became "as gods," but to the Christian community as a whole. In the case of many of the heretics of the thirteenth century, their errors and extravagances sprang from the belief in the inherent estrangement between matter and spirit rather than from the cruder instincts of deification.

#### POLAND'S NATIONAL POET.\*

EVEN the name of Adam Mickiewicz is unfamiliar to most English ears, and yet he belongs to the small group of martyr-souls like Mazzini, to whom patriotism has been a religion and the bitter pains of exile and poverty the price of a nation's redemption. Miss Gardner, accordingly, has done well to present us with a sympathetic sketch of his career, and to essay the more difficult task of helping us to appreciate his poetry. Her pages are heavy with sorrow, seldom relieved by even a passing gleam of happiness. "By the waters of Babylon" the Polish exiles remembered Zion, unconquered in hope, undismayed by disaster, cherishing their dream of a fairer day like some mystic bride of the soul; and foremost among them was Adam Mickiewicz, the poet of the nation's resurrection and the acknowledged spiritual leader of his people. Referring to one of his earlier epics, "Konrad Wallenrod," Miss Gardner says that "Poles entering fully into the mind of their greatest poet, and enraptured with the burning love of their country that he sung in noble verse, drew from the poem lessons of a lofty patriotism and of a devoted and pure self-sacrifice. Its vogue was immense. Strangers, passing one another in the streets of Warsaw, would silently and cautiously slip the poem into the hand of the unknown passer-by. It and the 'Ode to Youth' are said to have been as the call to arms that inspired the Polish nation to rise in 1830." That this was no passing sentiment but a homage to enduring greatness, is seen in the fact that during the recent Russo-Japanese war, his "Book of the Polish Pilgrimage" was found on the dead bodies of the Polish soldiers.

Mickiewicz was a mystic. In him the soul of his country was incarnate. His poetry is the mysticism of nationality, steeped in strong personal feeling and the sentiments of Catholic piety, sometimes lurid and vehement with visions of a divine apocalypse. It was this last quality which finally mastered his intellect when he was worn and ill, and gave rise to the

unhappy fanaticism of his later years. The moral intensity of a great deal of his writing is seen in sentences like the following:—

"With faith and love the bark of the Polish pilgrim shall sail, and without faith and love the warlike and the mighty nations shall wander and shall founder.

"Oh, Polish pilgrim, thou wert once rich; and lo! thou sufferest poverty and want, that thou mayest know what are poverty and want, and that thou shalt say when thou returnest to thy country: 'The poor and the wretched are my co-heirs.'"

"The wise among you are not those who have grown rich by selling their wisdom, and who have bought for themselves goods and houses, and have won gold and honours from kings.

"But they who have announced to you the word of liberty, and have suffered imprisonment and scourging; and they who seal their teaching by their death shall be blessed."

But as a poet he has a much wider range than these prophetic utterances taken by themselves would indicate. He sings of the forests and skies of Lithuania, of its popular festivals and family affections, reflecting as in a mirror the goodliness of the land which the cruelty and greed of the tyrant had destroyed. Miss Gardner gives several prose translations of these descriptive passages. If it must be confessed that they are a little monotonous, it is only fair to remember her warning that owing to its extremely delicate system of word-shading Polish is a singularly difficult language to render in any satisfactory way into English. "The extracts that I give from Mickiewicz," she says, "are nothing more than a rough shell which can convey no idea of the beauty of the original, to which I would beg the reader to betake himself." But this, we fear, for most of us is an impossible counsel of perfection. The book as a whole would have been improved if picturesque detail and exciting incident had not been sacrificed so largely to the more abstract study of character and temperament. But it is an important contribution to literary history in a field which has been treated with undeserved neglect by English writers, while those who have found the creed of patriotism in the trumpet calls of Mazzini and the music of "Songs before Sunrise" will discover here a kindred voice.

#### THE TOWN OF MORALITY.\*

THE "Town of Morality" in its whole literary structure is founded on "The Pilgrim's Progress," and is evidently intended to be a modern setting of the old story. There is a poor but intelligent man called Pilgrim, living in the City of Destruction, who is so oppressed by the weight of a great burden on his mind that he can find neither peace nor happiness. In order to obtain relief, he consults many reputed wise men, and finally sets out for

the "Town of Morality," where it is said he will find a certain cure for his trouble, and return home well and happy. The greater portion of the book deals with a description of the habits and thought of the people in this town.

Characters, with such allegorical names as Dr. Legality, Mr. Self Satisfied and Mr. Self Gratification, explain to Pilgrim, through many long arguments and discussions, how the old ideas of Christ and salvation no longer exist amongst them, but have been superseded by other views more consistent with reason and modern culture. Thus, instead of the old perils which beset Christian on his journey towards the Celestial City, the temptations of this Pilgrim are represented as contained in the modern tendencies of liberal and critical thought towards religion, which will not accept the doctrine of atonement. The instability of "the Town of Morality" is suggested by the existence of a Great Mount at the side of the town, which breaks out at intervals into fire and destroys all in its vicinity. It is in consequence of one of these storms that Pilgrim finally leaves the town to follow the old way of pilgrimage, and to congratulate himself on his escape from a people whose ways of thought will surely bring them to certain destruction. The porter at the wicket gate and the Interpreter help him on his way with many assurances of God's approval, now that he has conquered temptation and come back to the right road, and as in the old "Pilgrim's Progress," the Interpreter instructs the traveller by means of visions; only in this case again the old idea is used as the vehicle for an attack upon modern heresies. The reunion of Pilgrim with his wife and children and their subsequent happy journey to the Celestial City concludes a book which offers the reader no proofs and insists upon the necessity of a blind faith which accepts without asking questions. The author fails to perceive that he cannot in this way lift the burden of religious difficulty or reach many of the most earnest and spiritual minds in the modern world.

#### A MODERN ESSAYIST.\*

It is the first and last virtue of a book of essays that it should be companionable. The essay should also aim at conciseness of statement and beauty of style if it is to make the impression of being what it really is, a difficult piece of art. It is killed by too much loquacity, and by the fashion for volumes of indeterminate length, undisciplined in observing the just limits of thought and expression. Mr. Stebbing, as a writer, has the qualifications which most of us lack. He is a close observer of human life. He has the light touch which is born of humour. He commands his words instead of being ruled by them. He is never so anxious to compel agreement as to impoverish his thought by telling us all his meaning. He takes a grim satisfaction in showing up popular fallacies, and then he bows himself with dignity off the stage while we are composing our differences. In 179 pages

\* Adam Mickiewicz, the National Poet of Poland. By Monica M. Gardner. London: J. M. Dent & Sons. 10s. 6d. net.

\* The Town of Morality. By C. H. R. London: Mills & Boon. 6s.

\* Truths or Truisms. By William Stebbing. London: Henry Frowde. 4s. net.



he finds room for 24 essays, and many of his titles—Courtesy, Self-deception, Temper, Necessary Nuisances—show that he has not studied Montaigne and Bacon, and others of that royal lineage, in vain.

It is the charm of this kind of writing that it places many obvious things in a new light, and restores them to us as real topics for thought. Mr. Stebbing, in discoursing on the Dead Hand, reminds us that "for a majority of possessors it is the expiring breath alone which appears to awaken the desire to demonstrate ownership to the world. . . . From his retreat, where no appeal can reach him, he adjudges every survivor to be an incapable; sure, if left free, to handle, to waste, to scatter. He chains wife and children, like galley-slaves on a chain, to Consols and Three per Cent. debentures." Elsewhere we are asked to regard modern journalism as a method of putting the brain into commission. "A thousand and one topics day by day are started. One and all appeal for your attention, to your sympathies, your antipathies. If you resolutely deny their claims, they insist that you shall examine them in order to prove your right to stand aloof. Could the beats of the nerves be recorded, the dilations and contractions of the grey matter in the cells of the head, the study of a single newspaper would be found to have wasted an amount of energy which might have driven an electric brougham round Hyde Park, or inspired a minor poet." It is good for us to be reminded that dull things ought to be delightful, and it is the business of the moralising essayist to tell us so, but we have a suspicion that our author is the victim of the educated man's prejudices, when he lays it down that a bricklayer ought to take just as much pleasure in laying bricks as the barrister finds in conducting a difficult case, or a poet "in realising a floating, elusive inspiration." "Nothing in general but a bad negative habit stands in the artisan's way. All that is wanting is the removal of an artificial, almost a sentimental impediment; the establishment of a determination to let nature have her way." When we have read this we want to shut the book and formulate the reasons for our disagreement, recognising that we are not dealing with one of the dull writers with whom we always agree. It is an excellent occupation for the garden chair on a hot afternoon. We could hardly wish for a better companion than Mr. Stebbing the essayist in the moods when we want to indulge the desultoriness of thought, and still to keep at close quarters with the realities of thinking.

THE CHARM OF COPENHAGEN. By Ethel C. Hargrove. London: Methuen & Co., Ltd. 6s.

In the bright and interesting book to which she has given this attractive title Miss Hargrove reveals herself as an enthusiastic admirer of Denmark, for whom there are, as yet, no disillusionments. She has travelled a good deal in this delightful country, she has visited its art galleries, inquired into its institutions, read its poets, and gossiped with its people with a mind already prepared to be

favourably impressed, and the result is that she conveys a good deal of information which Baedeker does not supply in a pleasant and chatty manner. None of the subjects referred to are dealt with exhaustively, and our chief complaint is that they hardly receive the attention they deserve in spite of the evident pleasure which the author takes in them. But in these days of cinematograph impressions this will hardly be accounted a fault by the reader who has little time to study serious books, and who prefers rapid generalisations to lengthy descriptions, especially when they are served up in a dainty binding with such excellent illustrations as this volume contains. A brief collection of Danish proverbs is given in the concluding chapter which we should like to see enlarged. "He who sleeps in the spring and harvest must hunger all the year" is typical of a country of small holdings, and who can resist the insouciance of this?—"One must use what one has in hand," said the woman as she dusted the table with her kitten's tail."

WE have received from the Manchester District Sunday School Association the first of a series of monthly lesson notes which they are issuing for the purpose of encouraging systematic instruction in Sunday schools. There are four lessons on Man, in his capacity as Learner, Worker, Admirer, and Discoverer. In a foreword to teachers the Association offers to send to teachers of all schools affiliated to them notes of lessons for six months gratuitously. The subjects are Man, God, Revelation, Jesus, the Christian Religion, Character. It is hoped that teachers will enrich and add to the lessons, taking these notes rather as suggestions.

## LITERARY NOTES.

A VOLUME of essays by the late Professor William James is in the press and will be issued by Messrs. Longmans, Green & Co., in October. The subjects dealt with include Louis Agassiz, Herbert Spencer's Autobiography, Frederick Myers' Services to Psychology, Confidences of a Psychical Researcher, The Moral Equivalent of War and The University and the Individual.

MESSRS. MACMILLAN will publish immediately a selection from the papers by Canon Benham which appeared in *The Church Times* for over twenty years under the heading of "Varia," and signed Peter Lombard. They have been edited by his daughter (Mrs. Baxter), who writes an introductory memoir.

ANOTHER book of more than usual interest from the same publishers will be "Tennyson and His Friends," edited by Hallam Lord Tennyson. Chapters have been written by those who were connected with Tennyson in particular interests, or who had special opportunities of knowing

him. Thus Lady Ritchie has written the chapter on Tennyson and Thackeray, the Master of Trinity the chapter on "Recollections of Tennyson" and "Tennyson and Music" is by Sir Charles Stanford, while the volume concludes with Sir Alfred Lyall's account of Tennyson's life and personality from the *Quarterly Review*, and the late Professor Butler's appreciation delivered before the British Academy.

MESSRS. MACMILLAN also announce a new book by the author of "Pro Christo et Ecclesia." It will be called "Voluntas Dei." It is described as an attempt to show from what we know of evolution, and biological evolution especially, that if we believe in a creative purpose we must believe that its aim is both a material perfection of the race, to be consummated on earth, and a spiritual perfection of the race that can only be consummated in an immortal life, that these two aims must in some way condition each other, and that this synthesis of the material and spiritual in God's purpose and man's hope must constitute all future eschatological belief.

AMONG Messrs. Macmillan's other interesting announcements we notice another instalment of the third edition of Professor Frazer's "Golden Bough," Part III; "The Dying God"; "The Autobiographical Memoirs" of Frederic Harrison, in two volumes; "The Sacred Shrine: a Study of the Poetry and Art of the Catholic Church," by Dr. Yrjo Hirn; "The Outdoor Life in Greek and Roman Poets and Kindred Studies," by the Countess Evelyn Martinengo-Cesaresco; and "Christianising the Social Order," by Walter Rauschenbusch, author of "Christianity and the Social Crisis."

MR. WERNER LAURIE has nearly ready in his "Cathedral Series," "The Cathedrals of Central Italy," by T. Francis Bumpus. In this book the author describes the sacred buildings visited during his tour as "the most wonderful" in all his ecclesiastical experience. His journey lay through France, by way of Amiens, Paris, Sens, Dijon, Bourg-en-Bresse and Chambéry. Arriving on the scene of his labours at Genoa, he proceeds through Pisa, Siena, Orvieto, and Viterbo, as far as Rome, and then, turning northwards, describes Spoleto, Assisi, Perugia, Cortona, Arezzo, Florence, Pistoia and Lucca. There are 47 illustrations in colour and half tone.

UNDER the title of "Petrarch's Secret," Messrs. Chatto & Windus will publish three dialogues translated from the Latin by W. H. Draper. These three dialogues have never before been translated into English. From the psychological point of view, as throwing a revealing light upon his inner struggles, they are among the most interesting of Petrarch's writings.

AMONG Messrs. Hodder & Stoughton's forthcoming publications is a new book by Principal Forsyth entitled "Christ on Parnassus," which consists of a series



of lectures dealing with Greek Art and Religion—Hebrew Art and Religion—Christian Art in its general features—Painting—Architecture, especially Christian—Music—Poetry—Art and Ethic.

Among their other publications will be "The Historical Value of the Acts of the Apostles, by Professor Sir William Ramsay, and a smaller volume by the same author on "The First Christian Century"; "The History and Witness of Evangelical Christianity," by Principal Selbie, of Mansfield College, which will contain chapters on The Church of England, the Presbyterian Churches, the Congregational Churches, the Baptist Churches, the Society of Friends, the Methodist Churches; "St. Paul," by Professor A. Deissmann; and "Miracles and Christianity," by Professor J. Wendland, translated by Professor H. R. Mackintosh.

## THE SOCIAL MOVEMENT.

### THE MORAL EFFECTS OF TRADE UNIONISM.

THE official sermon preached by the Rev. A. J. Carlyle at the Trade Union Congress was an outspoken exposition of the words, "And whether one member suffer all the members suffer with it, or one member be honoured all the members rejoice with it." We owed, he said, a great debt to those individualists of a hundred and a hundred and fifty years ago who destroyed the old order of the world, political and social; but it was characteristic of the more shallow thinkers among them to leave out of account the conception of the unity of life and of mutual dependence. There was a time when there was a pseudo-scientific idea that human life got its essential quality from the perpetual conflict of man with man. It was imagined that the principles which determined the inorganic world also determined human life. The country had just emerged—if indeed, it had emerged—from a period of great industrial strife. He hoped it had impressed even the duller minds and the most sluggish imaginations. For many years past serious thinkers had warned us that the condition of our society was unstable, that we were living on the edge of a dangerous and disastrous conflict of interests and of classes. Robert Owen, Karl Marx, Thomas Carlyle, John Ruskin, Frederic Maurice, had all warned us that we could not build a stable political society on the basis of economic anarchy, upon the disorganisation of society, upon government by force and not by principle. They had warned us that we must form for industrial life some system of order which would satisfy the moral principles of life, that would correspond with the fundamental moral instincts of human nature, and would secure that achievement called by the sacred name of Justice. We have achieved something of that in the political sphere; we must achieve it in the economics of industry.

\* \* \*

Some had said the present trouble was due to the organisation of trade unions. The statement was not worthy of serious

refutation, for it rested on ignorance of the facts of history. Social disorder was much greater before trade unions existed than it had ever been since. Any time between 1830 and 1848 the country was on the verge of social revolution. Trade Unions were not the cause of our present difficulties, but were partly the symptom and partly the remedy. When a hundred and twenty years ago the industrial revolution destroyed the old order of society it brought with it immense and overflowing wealth, but to the operative classes as a whole it brought grinding poverty and intolerable conditions. Trade Unionism was a great advance on the old self-centred individualism. Self-help, as Smiles had said, was a great principle, but mutual help was a greater. The economic advance secured by the Unions was great, but the moral advance was even greater. That men should learn to feel and act together, to run immense risks, to accept dangers and hardships, not for themselves alone, but for each other, was a great moral gain. The trade unions represented industrial war, but they did not create it. Was this the last word of our civilisation? Were we to look on helpless and hopeless while the great forces of capital and labour were more and more completely organised, arming themselves for conflict? Was it true that in the end the interests of human society were divided? It was not true, but only the foolish dream of our imitation science, a mere delusion of hasty and untrained minds. The trouble was that we insisted on isolating the economic from the general life of man. We made the mistake of thinking that man lived to make money instead of making money to live. In the final essence of things men were not enemies but friends. The end was peace and unity. It would not be achieved to-day or to-morrow, but it was on peace and unity that the wise would set their hearts. The poverty, the degradation, the narrowness of life of the great multitude revenged itself upon us all, and it was the whole body of man that must be saved.

### THE BISHOP OF LINCOLN ON THE RECENT STRIKES.

THE Bishop of Lincoln, in the Lincoln Diocesan Magazine, writes with reference to the recent strike:—

"Let us be careful to distinguish between the strikers and the mob. So far as can be ascertained the genuine work-people—skilled and unskilled—had little or nothing to do with the scenes of violence. Force, in dealing with the hooligans is needful, but lamentable. Our duty is by education, by religion, by better housing, and above all, by temperance reform, to lessen this lawless class. Can any of us feel satisfied with the condition of our working classes? Which of us would be willing to exchange lots with them? Are we satisfied with their housing, their average health, their average conditions of toil? If not, let us set ourselves resolutely to amend them. But if all this be true—and few will be found to challenge it—then what are we churchmen going to do?"

The Bishop proceeds to urge in this connection upon all Churchpeople to make themselves acquainted with the aims

and practices of the Christian Social Union.

### THE INTERNATIONAL UNEMPLOYMENT ASSOCIATION.

THE Committee of the International Association on Unemployment, which was founded at Paris last year, at its first meeting at Ghent last week discussed chiefly matters of organisation and administration, but it decided to institute an international inquiry into the working of employment bureaux and labour exchanges and to work towards the unification and development of statistics of unemployment. The Association is to issue a quarterly review. The first number printed mostly in French, but with some articles in German or English, is devoted especially to insurance against unemployment. It contains articles dealing with the subsidising of insurance institutions by public authorities in Belgium, Denmark, France, Germany, and Holland; insurance effected by trade unions in Austria, Hungary, France, and the United Kingdom; and an analysis of, and some expert opinions on, the British proposals. The volume concludes with short reports on the progress of the national sections, from which it appears that a British section has been founded, with Canon Barnett, as president, and a committee consisting of Mr. Seebohm Rowntree (chairman), Mr. P. Alden, M.P., Mr. W. H. Beveridge, Mr. J. R. Brooke, Mr. J. G. Gibbon, Mr. G. P. Gooch, Mr. J. W. Hills, M.P., Mr. D. F. Schloss, and Mr. A. D. Steel-Maitland, M.P. Further information can be obtained from the secretary, Miss Sophy Sanger, 4, Bloomsbury-square, London, W.C.

## MEETINGS AND SOCIETIES

### BOYS' OWN BRIGADE.

THE Liverpool Battalion of the Boys' Own Brigade decided this year to have a "Camp" of their own, and from July 8 to July 15 51 boys and 5 officers spent a happy and useful time at the Holiday Home at Great Hucklow, in Derbyshire, belonging to the Manchester District Sunday School Association.

The following extract from an article in the *West Derbyshire Courier* is a gratifying proof of the excellent impression created by the appearance and behaviour of the boys:—

"The Holiday Home has been occupied this week by the Liverpool Battalion of the Boys' Own Brigade, numbering about fifty lads, under the command of the following officers:—Captain J. L. Haigh (commanding officer), Adjutant C. L. Williams, Lieutenant B. Drew, Acting-Lieutenant Scott, Staff-Sergeant Metcalfe (ambulance section). Mrs. Williams, wife of the Adjutant, has stayed in camp with the Brigade. Her sole study has been the happiness and comfort of the lads. The Brigade attended service at the Old Chapel on Sunday morning, where an address was given by Mr. Charles Cowan, of Belper. The weather has been all that could be desired, and the officers and lads have worked hard all the week. The boys have conducted themselves like gentlemen, and have paid due respect to people's property."



Two instances may be given to show the practical usefulness of the work of the Brigade, and the value of the training to the boys. One of the petty officers had the misfortune to fall and cut his knee rather badly. The Ambulance Section set to work to render first aid, and the doctor, on his arrival from the neighbouring township some miles distant, was so pleased with the boys' work that he refused to accept any fee for his services—a gratifying token of his kindly interest which was much appreciated.

On another occasion, whilst the battalion was on a march out, they heard of an accident in a village through which they were passing, and again the Ambulance Section promptly rendered first aid in binding up a finger which had been crushed in a mangle.

These small instances are signs of the manner in which the boys can be roused to see the value of usefulness in life; and they are also standing proofs of the great care and attention bestowed on their training by their indefatigable officers. The appearance of the boys on their return to Liverpool showed the benefit to their health from their visit to Hucklow, and the testimony of the officers and the various friends of the Brigade who visited the Home shows clearly the value of the training given in the Brigade, and of the new ideals which can be and are inculcated in the minds of the boys by the close companionship of those whose hearts are set upon realising the best hopes with which the organisers of the movement set out.

#### THE UNITARIAN VAN MISSION.

THE work of the last fortnight has had many gratifying features, but also a couple of disappointments. One was in the North where the Auckland meetings, despite the efforts of an experienced missionary like the Rev. Fred Hall, were but poorly attended. Last year in the same district the meetings were very large, and it is difficult to account for the abstentions this time, except on the supposition of local pressure, which it is suggested has been brought to bear on those who formerly supported the Mission. Under the circumstances it was deemed advisable to move on to Barnard Castle where better conditions prevail, and where the local congregation under the Rev. W. F. Kennedy was able to render assistance.

The Yorkshire van had a good time at Cleckheaton, where the Rev. J. Park Davies conducted the meetings after a week at Nantwich. This report spoke of fine meetings in both places, and in Yorkshire there were many inquiries. Unfortunately, the second week in Yorkshire at Heckmondwike was less successful than had been anticipated, though some good meetings were held there. The Rev. H. R. Tavener who is just about to settle at Hunslet was the missionary, and not only did he do well, but he had the able assistance one or two evenings of the Rev. W. T. Davies and Mrs. Davies. It should be said also that both in regard to the meetings here and in Northumberland, while the reports of the missionaries in both instances express disappointment, that after all is by comparison with the anticipation, and that meetings of 100 to 200 persons, when regarded as failures, only serve to indicate the sort of standard which missionaries have accepted. The very poorest attendances of the Unitarian Mission compare more than favourably with those of other religious missions which are popularly supposed to have things all their own way, and are invariably backed up by local friends, whereas neither in the Aucklands nor in Heckmondwike has Unitarianism any representation.

Turning to the van in the neighbourhood of the Potteries, the lay missionary, Councillor Cameron, writes, "I have been having a

very happy time," in spite of the fact that he has been the victim of what might have proved a very serious accident, through trouble with his lighting apparatus. There were useful and well attended meetings at Congleton, where the Rev. W. A. Weatherall acted as missionary, with the Rev. Dr. Griffiths as chairmann. The van has frequently been in this district, and its reappearance was very heartily welcomed. At Tunstall there were even larger meetings, where the presence of the Rev. E. E. Parkes as missionary seems to have occasioned some dismay among many persons who had known him as a Methodist. The questions were many, and there was a manifest desire to show that Methodism was broad, and that any exclusiveness it seemed to display was confined to its office bearers and preachers. Mr. Young helped as chairman, and the Rev. G. Pegler also took part.

For the first time the London van has visited Hampstead Heath—a site where the right of free speech is still a matter of bitter contention. The Mission, however, suffered no more than normal inconvenience, except for the loss of its pitch on the Sunday evening, when it was forestalled by a lady antivivisectionist who, on the principle of first come first served, held the ground. There were capital attendances from the first meeting, when Mr. Fred Maddison delivered the address until the last on Sunday, over which the Rev. Charles Roper presided. At this meeting the Rev. T. P. Spedding was the speaker. It was held in an ideal position beneath the trees at Upper Heath just outside the residence of Mr. I. S. Lister. Mr. Colyer and Mr. Talbot presided on other occasions, and a most useful meeting was held by Mr. Spedding on Sunday morning. Mr. H. J. Bakewell devoted himself to the preliminary arrangements in a manner that the Mission seldom meets with, and to his forethought and energy much of the success was due. The members of Rosslyn Hill Chapel gave a most cordial welcome, and owing to their generosity, Mr. Barnes, the lay missionary, declared himself in a position to entertain princes! Friends from Finchley, Kentish Town, and Highgate also came over to help, and for many reasons Hampstead Heath will be remembered as one of the bright, particular spots of the 1911 season.

At Finchley, the site was one of the worst, despite the fact that another street corner on the third night made a little bit of an improvement. Then two meetings were lost through rain. The meetings, however, improved each night. Mr. Savage Cooper, Mr. Talbot, Mr. Colyer, and Mr. S. Penwarden were chairmen; Mr. Caley and the Rev. J. H. Nolan took part in the devotions, and the speakers included the Revs. W. Copeland Bowie and J. Wilson. Members of the Finchley congregation rendered assistance, and attention was drawn to the new church which is being erected in Granville-road. This week the van has been the centre of large meetings at Crouch End, and an eight days, mission opens at Wood Green to-morrow (Sunday) evening.

#### NATIONAL PEACE COUNCIL.

*President, 1911-12:*  
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*Past Presidents:*  
RT. HON. LORD COURTNEY OF PENWITH.  
RT. REV. THE BISHOP OF HEREFORD.  
SIR WILLIAM COLLINS, RT. HON. LORD WEARDALE.  
*Chairman:*—MR. A. GORDON C. HARVEY, M.P.  
The National Peace Council, or federation of twenty-five Peace and Arbitration Societies and of other organisations, e.g., the Brotherhoods' Council, the Ethical Union, &c., linked together for the purpose of jointly furthering the peace movement, invites the support of all those aiming at the establishment of International Peace.  
As the Central Peace Federation, the Council is the Organising Committee of the Annual National Peace Congress, and is a standing joint Committee for carrying out united work from Congress to Congress. Personal and financial help for this work is cordially invited. For further information and literature address the

The Secretary of the Council,  
167, St. Stephen's House, Westminster, S.W.

#### NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Bury.**—At a meeting of the Bank-street Chapel Congregation, held at the end of July, it was decided to invite the British and Foreign Unitarian Association to hold its Autumnal meetings at Bury. The invitation has been accepted, and the dates arranged are October 18 and 19. Various committees have been formed already to carry out the details. The death is announced of Mr. James Holden at the age of 82, one of the oldest members of the congregation, who had rendered faithful service in several ways—as collector of pewrents, day school manager and trustee.

**Northampton: Appointment.**—The Rev. W. C. Hall, M.A., has received and accepted a cordial invitation to the ministry of Kettering-road Church.

#### NOTES AND JOTTINGS.

##### TEMPERATURE AND VENTILATION.

MR. Leonard Hall, F.R.S., made some exceedingly interesting statements at the Tuesday meeting of the British Association on "Ventilation in Confined Quarters." He maintained that too much importance had been placed on the chemical purity of air and not enough on the temperature. Our activity in indoor sedentary occupations depended very largely on temperature and the humidity of the air. In a warm moist atmosphere we were slack and lost less heat, and consequently we produced less, ate less, breathed less. If the air was cool and moving we were toned up and active. He said the introduction of the electric fan into India had increased the power of the European to sleep and work beyond measure. He believed every employer and benefit society would find it pay both in increased output of work and lessened loss from ill-health if every factory and workshop were brought below 60 deg. F. and well swept with currents of air.

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MR. HALL declared that we accustom ourselves to live in rooms that are too warm. He visited recently the Leo-road London County Council school, where every room is swept with a gentle current of air 57 deg. to 60 deg. F., by a plenum system. The courteous headmaster told him that the lost attendances from infectious diseases were fewer than 1,000 a year, while in other schools they reach 10,000 or more. The rooms felt cool and pleasant and the children and masters appeared fresh at 4 p.m. Professor Zuntz, of Berlin, agreed with Mr. Hall, but he did not think currents of air inside would replace the normal fresh air ventilation, but, he said, to keep a room sanitary it must either increase the fresh air ventilation or condense or eliminate the moisture by cold surfaces.



THE WORLD PEACE FOUNDATION.

We are specially glad at the present time, when the ideals of the peace advocates are being discussed by practical men of affairs on both sides of the Atlantic, to draw attention to the work of the World Peace Foundation, which has its headquarters in Boston, U.S.A. Formerly known as the International School of Peace, this association has been reorganised with a view to greater efficiency, and the board of directors includes President Dr. Starr Jordan, of Stanford University, James Brown Scott, managing editor of the *Journal of International Law*, James A. Macdonald, of the *Toronto Globe*, and Edwin D. Mead, secretary of the Foundation and editor of the *International Library*.

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The aim of these directors, and of the public-spirited men and women forming the advisory council, is to use every means in their power for the suppression of the military spirit. They propose to work towards this end as far as possible through existing organisations and societies, to influence the educationists, preachers, journalists, manufacturers, financiers and philanthropists throughout the country, and to enlist the services of young men in colleges and elsewhere who are willing to devote themselves to the most progressive cause of modern times. We have received a batch of pamphlets published by the Foundation which, together with those issued by the American Association for International Conciliation, New York, provide admirable material for teachers, public speakers, and ministers of all denominations, to whom the arguments against war should appeal with special force. They are written by practical men and women, who do not expect the millennium to come in five minutes, and those who are interested in this vital subject cannot do better than send to the Secretary of the International Library, 29, Beacon-street, Boston, for a few of these publications.

UNPUBLISHED LETTERS OF GEORGE ELIOT.

A bound volume containing 55 of the original letters written by George Eliot to Mrs. Alma Stuart has just been presented to the British Museum by Mr. Roland Stuart. Mrs. Stuart was a devoted friend, whose acquaintance was formed through the presentation of some beautiful wood-carving which she had executed as an offering to the novelist. In September, 1873, George Eliot wrote to her as follows: "I confess I tremble a little at the prospect of your seeing me in the flesh. At present I have the charm of a 'Yarrow unvisited.' As to the portrait, I am not one bit like it—besides, it was taken eight years ago. Imagine a first cousin of the old Dante's—rather smoke-dried—a face with lines in it that seem a map of sorrows. These portraits seen beforehand are detestable introductions, only less disadvantageous than a description given by an ardent friend to one who is neither a friend nor ardent."

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Shortly before her death George Eliot wrote to Mrs. Stuart about a friend of the latter who was entering the Roman

Catholic Church. "I wonder," so the letter runs, "that your acute penetration and habit of reflection are so beclouded by your emotion (with which I sympathise to a certain extent) that you can think this a case for reasoning or remonstrance. How can you by reasoning overturn what is not based on reasoning, but on a sense of need which Catholicism seems to supply? I for my part would not venture to thrust my mind on hers as a sort of omnipotent dictatress, when in fact I am very ignorant of the inward springs which determine her action. That she has not spoken to you of her intention till now is no proof that it has not been long ripening, and in fact I see in her letter the expression of a long-felt dissatisfaction and yearning—a thirst which has found the longed-for water. To insist on ideas or external reasons in opposition to such deeply-felt inclinations is no more effective than the swallowing of a paper prescription. . . . You speak of 'Protestant sects' as if their ideas were superior to Catholicism, but surely you would have been equally pained if she had united herself with any fanatical Protestant sect which might easily have prompted some line of action inconsistent with practical attachment to you."

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It is perhaps not inappropriate to quote in this connection some memorable words from the address which was given at the funeral of George Eliot by Dr. Sadler on December 29, 1880. "To those who are present it may be given," he said, "though there are so large a number to whom it is not given, to understand how a nature may be profoundly devout, and yet unable to accept a great deal of what is usually held as religious belief. No intellectual difficulties or uncertainties, no sense of mental incapacity in attempting to climb the heights of infinitude, could take from her the piety of the affections or 'the beliefs which were the mother-tongue of her soul.'"

FLANNELETTE AND ITS DANGERS.

Scarcely a day passes without a record in the press of some sad fatality, of which a helpless child is generally the victim, due to clothing made of flannelette catching fire. And yet, in spite of the verdict of a special Home Office Commission which investigated the matter, and that of coroners and juries throughout the country, who unite in condemning this material (which becomes more and more dangerous each time it is washed), no steps have yet been taken to decrease the heavy annual death roll from this cause. In a pamphlet with the above title, the National League for Physical Education and Improvement makes out a strong case for legislation, basing its fact on evidence taken from Blue Books, on statements made by coroners, and on an independent investigation recently carried on at the League's instigation by *The Lancet*. Deaths from burning, especially among children, are shown to be on the increase, and it is computed that of these deaths no less than a thousand a year in the United Kingdom may be ascribed to the fact of the victim having been clothed in this inflammable material. Flannelettes which have been treated by a lasting,

chemical, fire-proofing process have been on the market for some time, but not only is flannelette still sold in large quantities with no pretensions to being non-inflammable, but flannelette is also sold which wrongly claims to be non-inflammable, and it is in this connection that legislation is so urgently needed. Copies of the pamphlet may be obtained from the Secretary of the League, 4, Tavistock-square, London, W.C.

THE CINEMATOGRAPH IN EDUCATION.

There is room for a greater realisation of the capacity of the cinematograph for educational purposes in a wide sense of the word. The cinematograph has such a hold over the masses of our population that it offers unique opportunity for influencing the people—the young especially—in the right direction. Miss Jane Addams, of Hull House, Chicago, in her fascinating book "The Spirit of Youth and the City Streets" tells how experience has brought home to her the immense power of the cinematograph for good or evil. New York has established a Board of Censors to deal with the moving picture shows. Here in England there is a good deal that might be well eliminated, if educational and social agencies would take enough interest in the subject. It would be well, for instance, if there were a distinction made between shows suitable for children and those for adults. The managers of picture palaces have shown they would be amenable. Not long ago the management of the Cinematograph Theatre at Oxford Circus had a special series of Educational matinées on Saturday mornings, to which they invited representatives of educational societies and teachers. Some of the pictures shown were most charming, and indicated what splendid use might be made of the cinematograph for the teaching of natural history, geography, and literature.

We have been asked to call attention to a Petition, promoted by the National Anti-Vivisection Society, which is being circulated against Clause 15 in the National Insurance Bill. Those of our readers who are in sympathy with the object or desire further information should write to the Secretary of the Society, 118, Victoria-street, S.W. The petition may be signed at the offices of the *Star* and *Morning Leader*, Bride-street, E.C.; at the *Animals' Friend* office, York House, Portugal-street, Kingsway, and at the Dumb Friends' League, 118, Victoria-street, S.W.

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